custom to leave the house standing regardless of where the person dies, although the house may be temporarily abandoned and purified with smoke from sagebrush or juniper (Freed and Freed n.d.).

The galis dangal was the only house the Washo made that was used for more than a few months. A galis dangal may be made by a family and used by that family for several years, although they might only sleep in it in the winter. It would be used in the summer for storage or to sleep in on rainy nights. A gadu or ta?a were often built right next to a galis dangal for summer use.

During the beginning of pinenut gathering, if one had not already been built, the family would gradually bring in material for a galis dangal and build one. The construction itself would take most of the family's spare time from gathering and other necessary activities for about a week. Often neighbors would help. The house would be gradually improved and repaired for the length of it's use with certain features, such as a packed clay floor or a windbreak for the smoke hole, added perhaps years after its initial construction.

A spring was considered the most desirable location because the water there would not freeze over in the winter as a stream would. Another consideration for the location of a galis dangal was the location of one's pinenut picking grounds. The sunny side of a hill was also preferred.

There was a great amount of variation in the construction and materials used in the galis dangal; however, a few generalizations can be made. There was always a smoke hole in the center of the roof. The door always faced east, just as it does today in most old Washo houses. Bertha Holbrook, Hank Pete, Roy James, George Snooks, and Suzy Dick all think of the east entrance of their houses as the front door regardless of the fact that the road may be on the west side of the house. Roy James said that this was to avoid the strong wind from the west. One reason for this custom seems to be that Washo refer to the sun and to the east for orientation. The puberty ceremony is all oriented to the east.

The galis dangal was usually round and ranged in diameter from about ten to twenty feet, depending upon the number of occupants it was built for and the availability of long poles in the vicinity. Another factor that determined the size of the galis dangal was the practice of sleeping with the head toward the wall and the feet toward the fire. With the fireplace in a center pit (about three inches deep), with a ring of rocks under the smoke hole, and the difficulty of building a large house, the optimum size was about 12 to 15 feet in diameter.

The door opening (itpasua) was from 3 to 5 feet in height and from 2 to 3 feet in width. The door (icmhisuk) was covered with an old rabbit skin

"A permanent bedrock mortar was near each camping site . . . portable property was scanty. It was a hard climb from the valley to the lake and the Washo took mainly bows and arrows, a mano and metate, a few necessary baskets and their fish harpoons. . . . The fish were speared from a fish blind. . . . At a suitable place on a stream the Washo would build a stone dam fine enough to catch everything except small minnows."

One thing to note here is that the Washo were stream fishers. They never went out onto the lake with rafts or boats of any kind and they never used a hook and line from the shore.[1] The hook and line is reported for stream fishing, but was not nearly as important as spearing and netting. The balsa boat was used on Washoe Lake to drive young ducks, but was never taken to Lake Tahoe.

The d'Azevedo Survey

In 1955 and 1956 d'Azevedo collected the names and descriptions of 249 habitation sites and geographical locations in the extended territory used by the Washo. Though not published, much of this information has been made available through the files of the California Archaeological Survey at Berkeley, and the present writer has made frequent reference to an unpublished manuscript (d'Azevedo, 1956) containing this material.

The survey is similar to Freed's survey for Lake Tahoe except that it presents a systematic coverage of Washo land-use and knowledge of terrain, rivers, lakes and natural resources over an area of about 13,000 sq. mi. This knowledge is so intricately woven into Washo folklore and mythology that a long tenure in this region is indicated for them. Furthermore, it would appear that the territorial "boundaries" now designated for the Washo ignore large areas in California which they at least shared with the Miwok and Maidu, and areas to the east which were shared with the Paiute.

The Heizer and Elsasser Survey

Heizer and Elsasser (1953) reported on 28 sites in their archeological survey of the high Sierras in the vicinity of Lake Tahoe. Two similar yet distinct archeological complexes were seen in the materials from their survey -- Martis and Kings Beach. The Martis complex type site is Pla-5 in Martis Valley, along Martis Creek, about 5 mi. northwest of Lake Tahoe.

[1] [footnote appears on p. 93 -- Analyst]